

CATHOLIC FAITH

AND

PRACTICE:

BEING

CONSIDERATIONS of present Use
and IMPORTANCE in point of
RELIGION and LIBERTY,

FORMED UPON

The Catholic Principles of the learned *Bishop*
JEREMY TAYLOR, and other judicious
Writers of the Church of England; and
addressed to the ingenious Author of the
Life of Cardinal POLE.

Prætexitur FIDEI CATHOLICÆ defensio, et interim
admiscent sese *affectus privati*, et sub CHRISTI titulo
SATANÆ negotium agitur. *Erasm. Epist. 613.*

"You cry, *Faith, Faith, Catholic Faith*, when you
teach but your *Own Inventions*, clean contrary to the
true catholic Faith, and [the] expresse *Worde of GOD*."
Archbishop Cranmer, Anf. to Gard.

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T O

The Author of the Life of
Cardinal *Pole*, lately pub-
lished in *England*.

S I R,

YOU have been pleased to make
free (a little too free, we pro-
testants think) with our excellent Au-
thor, Bishop *Taylor*, in some of your
quotations from him. We now take
the liberty to call upon you publicly,
to revise your quotations, and there-
upon, either to confess ingenuously,
that you have at least misapplied his
sense; or else to give up your cause as
indefensible, so far as your citations
from this author are concerned. As
to the rest, we shall soon follow you,
by a fair examination of all your spe-
cious pretensions in favour of the holy

See. Implicit faith is not, nor ever will be, the faith of protestants. *Christian*, catholic faith, founded on *reason*, and the genuine sense and design of *Scripture*, is Our principle.

So fare-ye-well, Sir, you and your adherents. All the harm, that we protestant Christians wish you, is, To seek *Truth* and *Peace*; To divest yourselves of *Prejudices*; To renounce *Falsehoods*; To decline *Sophistry*; To abhor *Cruelty*; To practise *Charity*; And to forsake your *Errors*.

A WORD to PROTESTANTS.

AMONG the following observations of Bishop *Taylor*, you will find this discriminating mark of *Heretics*, truly and properly so called, according to the sense of Scripture; viz. that they are a set of *evil men and seducers, deceiving and being deceived*; and also *given over to believe a lie*. Error (he observes) becomes master of their *understanding*, their *will* being first corrupted: They first play the *knave* (says he) and then play the *fool*: Whereas, if they were *honest*, they would, with God's grace, discover and disclaim their error.—This being the case, it is well, if the gentleman, to whom I have taken the liberty to address the foregoing short epistle, with others of his fraternity, who act the same part that He does, shall be able to clear themselves of the charge of *heresy*. If he has acted no other than a fair and ingenuous part, becoming a man of integrity, and a lover and pursuer of truth, he must be acquitted of the charge: But if the part, which he hath chosen to act, in the two voluminous performances, which are now so much talked of, be of a different cast, and, instead of righteousness and truth, be found to be replete with chicanery, perversions of truth, misrepresentations of facts, falsifications of doctrines and of writings, and with other artifices, to inveigle us into a favourable opinion of popery,

pery, and reduce us to our former subjection to *Rome*; then the charge must stand good, and it will be impossible for father *Phillips*, or any of his party, who take these *heretical* measures, to shift off the charge of *heresy*, and prevent its fastening upon them, as their proper signature of distinction, and indefeasible hereditary right.

These politic manœuvres, you will find, are common with this class of men, on all such occasions, and in all such writings. I have one instance out of many now before me, which will convince you of this, and at the same time delineate to you the very exact character, in these particulars, of the writer of the life of Cardinal *Pole*.

About the close of the last, or the beginning of the present century, was published, in this protestant country, a book bearing this title, *An Essay towards a proposal for catholic communion*, &c. asserted (though *falsely*) to have been published by a *Minister of the church of England*, when it was directly calculated for the service of the church of *Rome*. To secure their end the better, the party, who are never wanting in assurance, any more than they are in intrigues, used all the means in their power to have it believed by the Public, that the *author* of the said book was a certain Divine of note in our established church; who some time before had distinguished himself by his successful labours in favour of true religion, against all

3

opposers

opposers of it. This was a mean device, and fared accordingly; being disbelieved by every one, that knew the character of the Clergyman, and knew the wiles of the adversary. At last, Mr. *N. Spinckes*, a learned presbyter of this our church, observing the tendency and spread of this pernicious *Essay*, and the fatal effect, which it had upon many, resolved to lay open the insidious scheme of it, and accordingly executed his undertaking in a laudable and effectual manner, to the satisfaction of all judicious persons, who fairly examined the pretensions on both sides. On the one side, all was art and cunning; on the other, all was open, honest and sincere: On the one side, *heresy*; on the other, the *love of truth* (which is absolutely incompatible with the true notion of heresy) and a desire to communicate that truth to the world.

Now attend, my friends, to the account, which Mr. *Spinckes* gives of this book, and judge from thence of the *resemblance*, which some *modern* measures of making converts bear to some former ones, that were successfully used for that purpose.

—‘ I thought it no unserviceable undertaking, to make some short reflections upon this *Essay*, whereby to shew what a vein of *sophistry* runs through it; and that the author’s *whole business* is only to disguise popery, as far as he possibly can, —by *palliating* some parts of it, *denying* others,

‘ others, *pleading for* others, that they are
 ‘ not *obligatory*; and so endeavouring to per-
 ‘ suade us, that a member of the church
 ‘ of *England* need part with very few, if
 ‘ any, of his principles, to be admitted into
 ‘ that of *Rome*.—This is all he has to offer
 ‘ in favour of an *accommodation*, viz. That
 ‘ the *Romanists* are at a far less *distance* from
 ‘ us, than themselves generally *own*, and we
 ‘ *know* they are; and that some few of our
 ‘ *own writers* have thought they might ven-
 ‘ ture somewhat *nearer* them in some few
 ‘ particulars, than the rest of us dare: Whilst
 ‘ yet these same persons were sensible of
 ‘ so many other *insuperable difficulties*, as
 ‘ would not suffer them to think of *unit-*
 ‘ *ing* with them, whilst these remain.’—
 The writer of the *Essay*, we are told far-
 ‘ ther, ‘ makes choice of such passages only
 ‘ in our writers (to whose authorities he
 ‘ appeals,) as he conceives may be *distorted*,
 ‘ so as to *seem* to favour his cause.—Here
 ‘ is nothing (as Mr. *Sp.* goes on) like *sin-*
 ‘ *cerity*, or *honesty*: Nothing but *tricking*
 ‘ and *dissingenuity* from the beginning to the
 ‘ end:—And the person, on whom the
 ‘ whole is *fathered*, is not so much as once
 ‘ acquainted with the *least part* of the *de-*
 ‘ *sign*.—Now a man, that sets out at this
 ‘ rate, has little reason to expect *success*,
 ‘ amongst those, who have any *sense* of *re-*
 ‘ *ligion*, or any regard to their *own welfare*;
 ‘ nothing being more natural for such [per-
 ‘ sons,]

' sons,] than to have a singular *aversion* to-
 ' wards any they find thus attempting to
 ' *impose* upon them, and [therefore] to stand
 ' watchfully upon their *guard* again them.'

The *application* is obvious; and the times will admit of no *delay* to *examine* thorowly into such matters, and to keep a *watchful eye* upon the present attempts to delude us. I therefore caution you in love, my fellow-protestants, to be upon your *guard*. I do not mean to caution you against *reading* Mr. *Phillips's* treatise. This, though so common a practice with the demagogues of the church of *Rome*, who absolutely prohibit their followers to look into any *protestant-book*, is a piece of conduct, which a generous protestant, well-grounded in the truth of his religion, and *knowing the certainty of those things*, which God hath revealed, would nobly disdain. Read and welcome, my friends; but then, be sure you *examine well* what you read, and exercise the best *judgement*, which God hath given you, and for the due use of which you are accountable to Him; nor admit of any one assertion in this plausible writer, for truth and fact, but what he can clearly prove to you to be such.

One or more able and worthy Divines of our church, and perhaps some other learned English protestants, will, it is hoped, before it be much longer, lay open to you at large, many gross and palpable misre-
 a presentations

presentations of facts, and perversions of doctrine, so dishonourably and yet artfully scattered throughout these two bulky volumes; to which the author, I suppose, expects from us the succumbency of an *implicit faith*: Which we will never grant him, nor to any other emissaries of *Rome*, so long as we have our eyes open, our judgement clear, and our hearts devoted to *truth* and *honesty*.

Wait therefore a while my serious, sensible, and sedate countrymen, and you will see the happy issue of the affair now in agitation; which will be discussed with fairness, elucidated with clearness, and then left to all *rational* men to judge of. What is here laid before you, is only an intermediate *preparative* to what you may in due time expect, to more effectual purpose, from much abler hands.

ADVERTISEMENT.

THERE cannot be a fairer, a more candid, or more dispassionate management, a more clear thread of reasoning, or more solid and convincing arguments, upon the subjects here briefly presented to view, than are to be found in the judicious treatise (a), from which the following observations are deduced. Those, who may desire farther information upon any of these heads, may have recourse to the book itself; which will amply recompense their care in perusing it, if they peruse it with an *honest* and *impartial* mind, desirous of *Truth* only, and devoid of *vulgar prejudices*.—The style, it must be owned, is sometimes a little embarrassed; but moderate attention, joined with candid judgement, will easily discern the sense of the Author, and will, it is hoped, make the best use of it.

(a) The *edition*, from which these observations are drawn, is that of 1647. 4°. being the first edition, published by the author himself.

N. B. Bishop *Taylor* wrote the following Tracts against *Popery*, which have been several times published, and always well received by *Protestants*, in *England* and *Ireland*: And also attended with good success, by preventing some from being made converts

to the church of *Rome*, and recovering others from their obedience to it.

1. A sermon before the University of *Oxford*, upon the fifth of *November*, 1638, on *Luke ix. 54, &c.* and soon after there published by the authority, and under the patronage, of the Vice-chancellor, Dr. *Accepted Frewen*, afterwards Archbishop of *York*. — This sermon, which (as far as we know) was the first piece, that he ever published, gave great offence to those of the *Roman* communion, particularly the *Jesuites*, and drew upon him their obloquy, as well as malevolence. It had been well, if they had forborne uttering *falsehoods* upon the occasion. But the aspersions did not stick, nor could, upon so bright a character. See the *Improvements of Sir James Ware's works*, by *Walter Harris, Esq;* 1739.

2. The real presence and spiritual of Christ in the blessed sacrament, proved against the doctrine of *Transubstantiation*, which he there asserts to be wholly *without* and *against* Reason. First published, as it seems, in 1654.

3. A Dissuasive from Popery. — Part I. and, Part II. Written (as Mr. *A. Wood* tells us) while he was Bishop of *Downe* and *Connor*, and received with so general approbation, that several impressions of *both* parts were made in 4° and 8°.

4. A Dissuasive from Popery to the people of *Ireland*. Which seems (as the same Historian takes notice) to be different from the

the *two Parts* of the *Dissuasive* before mentioned. Q.

5. Two Letters to persons changed in their religion.—First printed in 1657.

6. Three Letters to a gentlewoman, that was tempted to the communion of the *Romish* church.

Besides many *occasional* strokes against popery in general, and some particular parts of it, as they came in his way, to be met with in several or most of his other writings, which were valuable and numerous.

Now if the lay-members of the *Roman* communion were permitted by their priests to *read* these and the like productions of the masterly pen of Bishop *Taylor*, they would soon discover the false pretensions, and ungenerous management, of those, who can have the face, in such broad day-light, to hawl (b) him in, as a favourer of their absurd and enslaving system (c).

Gentlemen

(b) *Hawl him in.*] And yet the writer of the life of Cardinal *Pole* can have the smooth assurance to tell us, that 'His intention is to put down Only what his subject *leads him* to, not every thing he could *draw to it.*' Pref. If his practising, as he does upon Dr. *Jeremy Taylor* (p. 85.) be not *drawing*, and a very forcible one too, it is not easy to say what is or can be drawing.—He has the farther assurance to adopt for one of his motto's those glaring words (the great rule of writing history, though he has so notoriously violated it, by a conduct no way becoming a gentleman of letters) viz. *Quis nescit primam esse historię legem, Ne quid FALSI dicere audeat, &c.*

(2) If Bishop *Taylor* was, as the partisans would insinuate, and would gladly have us suppose, a *favourer of popery*,

Gentlemen of the *bierarchy* of the church of Rome! Do you not *disgrace* yourselves, and wrong your *subjects*, as you call them, by putting them under this ignominious restraint from reading the writings of men of other communions, lest they should thereby come to discern their errors, and espy your frauds? Is not this, to stop their ears, and put out their eyes, that *you*, who say you see and

popery, this *book* of his, from whence these extracts are taken, is such a *popery*, as no man ever before him invented, and no man after him *will* or can invent, to the world's end: *Such* a *popery*, as all sensible, judicious, and honest protestants would readily embrace, profess, and constantly adhere to.

This great and good man lived and died a *Protestant*, in close communion with the *Church of England*; to which he adhered with exemplary constancy in the times of Her greatest distress, and his Own; officiating in private congregations (and oftentimes at his great peril) according to the prescribed devotions of this church, though then voted down, and her fortune so reduced, that he could hope for no emoluments from her, nor had any other support for himself and poor family, than what he received from charitable persons, and acquired by teaching a school in a remote and obscure part of this Island; where, it seems, he wrote this excellent treatise upon *Christian liberty*, in the midst of all his straits and difficulties; his thoughts being still composed, his judgement clear, and his heart affectionate towards God and man. Patient in his suffering state, and uncommonly charitable to the poor, as well as hospitable to visitors, and kind to all his clergy, in his more exalted station afterwards. He had nothing of pride, or covetousness, or the least grain of ill-nature in him. This is his true character; exactly agreeable to his motto, *Nihil Opinionis gratiâ, omnia Conscientiæ faciam.*

hear for them, may have them totally in subjection to your *spiritual aristocracy*? Why, What are you *afraid* of, gentlemen?—Truth?—But you would have us believe, that *You* alone are possessed of *that*; although, at the same time, your cautions to the laity *not* to read, and your *menaces* to deter them from reading, do but too plainly indicate your *suspicions* (not to say your consciousness) that the *truth* is *not* on your side.—Come, give your people *fair play*: Permit them to *read*, and to *judge for themselves*. We *challenge* you to throw off the thin disguise, and remove the unnatural restraint from those, who have as much right to Christian *liberty*, as *you yourselves* have, or as *protestants* are permitted to enjoy, and do wish all, that are of your communion, to enjoy likewise in its utmost latitude, agreeably with the rule of Christianity, and the welfare of human society.

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CATHOLIC FAITH

A N D

PRACTICE, &c.

I. FAITH.

“**F**AITH is in order to *Obedience*, and is only so far excellent, as it is, *Itself*, a part of that *Obedience*, or the *promoter* of it, or an *engagement* to it.—If *Obedience*, and a *good life* be secured upon the most *reasonable* and *proper* grounds of Christianity, that is, upon the *Apostles creed*, then *Faith* also is secured; since whatsoever is besides the *Duties* and *Order* of a *good life*, cannot be a part of *Faith*; because upon *Faith* a *good life* is built.

“The Church hath power to *intend* our faith, but not to *extend* it; to make our belief more *evident*, but not more *large* and *comprehensive*. For Christ and his Apostles concealed nothing, that was necessary to the integrity of Christian faith, or salvation of our souls: Christ declared *All the Will of his Father*;—and the Apostles taught the *Whole Doctrine* of Christ: So they said them-
B selves,

selves.—Now if the Church retained all the *faith*, which Christ and his Apostles consign-
ed and taught; then No Age can, by *de-*
claring any point, make that [point to] be
an *Article of faith* (a), which was *not* so in
all ages of Christianity, *before* such declara-
tion. And, indeed, if the Church, by *de-*
claring an article, can make *that* to be *neces-*
sary, which before was not *necessary*, I do
not see, how it can stand with the *charity*
of the Church so to do; especially after so
long experience, as she hath had, that All men
will not [indeed cannot] believe *every* such
decision or explication (b). For by her so
declaring, she makes the narrow way to
heaven narrower [still], and chalks out one
path *more* to the devil, than he had before;
and yet the way was broad enough, when

(a) “No church has, nor have all churches together,
any authority to make *articles of faith*: Christ Jesus
(alone) was the *author* and *finisher* of the faith: To
which nothing can be added, and from which nothing
can be taken.—The Apostles themselves were but
teachers and *witnesses* of the faith, and had no authority,
or commission, to make new *articles of faith*.” Bishop
Sherlock, Vol. iv. Disc. xii.

(b) In this divided state of things, no church has a
right to be believed on its *own word* merely, without
giving a *reason* of the faith, that is in them: And yet
this pretence of *authority* is the only thing, that can be
said, and therefore it always is said, to justify the *do-*
minion, which the church of Rome has usurped over the
faith of Christians.” Bishop Sherlock, *ibid*.—“A *ra-*
tional faith—is indeed the Only kind of assent, which de-
serves the name of *faith*.—If our religion be not found-
ed in *reason*, it cannot be a religion calculated for *rational*
creatures.” Dr. Dodwell, *serm. on rational faith*.

at

at the narrowest. For *before*, differing persons might be *saved* [even] in [their] diversity of persuasions: And now, if, *after* this declaration, they cannot; there is no other alteration made, but that some shall be *damned*, who *before* [such a declaration, being] even in the same disposition and belief, should have been *beatified persons* (c).

“ In the first ages, the *faith* of Christendom rested still upon the *same* foundation; and [in those ages,] the judgements of *heresies* were accordingly; or [else] were amiss. But the *first* great violation of this truth was, when *general Councils* came in, and the *symbols* were *enlarged*, and *new articles* were made [to be of] as much necessity to be believed, as the *creed of the Apostles*; and *damnation* [was] threatened to them, that did *dissent*; and at last, the *creeds* multiplied in number, and in *articles*; and the *liberty of prophesying* began to be restrained.

It is observable, that restraint of prophesying, imposing upon other mens understandings, being masters of their consciences,

(c) The author observes in the same place, that it was well for the *Fathers* of the primitive Church, that they lived *before* the ages of creed-making, and that their errors were not discovered; for if they had been so,—*vel errores emendassent, vel ab ecclesiâ ejecti fuissent*: But they went to heaven by good fortune, whereas otherwise they might have gone to the——” *Seet. 1.*—Card. Perron contre le Roi Jaques ait *Originem* negâsse divinitatem Filii et Spir. S. et *Irenæum* talia dixisse, quæ qui hodie diceret, pro *Ariano* reputaretur. *Seet. 2.*

and lording it over their *faith*, came in with the retinue and train of *Antichrist*; that is, they came, as other abuses and corruptions of the church did, by reason of the iniquity of the times, and the cooling of the first heats of Christianity, and the increase of interest, and the abatements of Christian simplicity, when the church's fortune grew better, and her sons grew worse, and some of her fathers worst of all.

“ So long as Christian religion was a simple profession of the *articles of belief*, and a hearty prosecution of the *rules of good life*, the *fewness* of the *articles*, and the *clearness* of the *rule*, was cause of seldom [or unfrequent] prevarication. But when *Divinity* is swelled up to so great a *body*; when the several *questions*, which the peevishness and wantonness of sixteen ages [and above] have commenced and concentrated into one; and from all these *questions* something is drawn into the *body* of *Theology*, till it hath ascended up to the greatness of a mountain, &c. it is impossible for any industry to consider *so many particulars*, in the *infinite number* of questions necessary to be considered, before we can, with certainty, determine any. And, after all the considerations, which we can have, in a whole age, we are not sure *not to be deceived*. The *obscurity* of some *questions*, the *nicety* of some *articles*, the *intricacy* of some passages in Scripture, the *variety* of *human understandings*, the windings of *logic*,
the

the *subtlety* of *sophisters*, the engagement of *educations*, personal *affections*, &c. these and thousands more, even all the difficulty of things, and all the weakneses of man, &c. have made it impossible for any man, in so great a variety of matter, *not to be deceived*. No man pretends to it, but the *Pope*; and no man is *more deceived* than *He*, in that particular." *Lib. of Propb.* Sect. 22. 1, 2. Ep. Dedic. to Lord *Hatton*, Sect. 13. Introduction.

This head may be properly closed with the similar observations of the most sagacious and judicious Mr. John *Hales* of *Eton*, a contemporary of our Bishop *Taylor*. "It hath (says he) been the common disease of Christians from the beginning, not to content themselves with that measure of FAITH, which *God* and *Scriptures* have expressly afforded us; but out of a vain desire to know *more* than is *revealed*, they have attempted to discuss things, of which we can have no light, neither from reason nor revelation: Neither have they rested here, but upon pretence of church-authority, which is none, or tradition, which for the most part is but figment, they have peremptorily concluded, and confidently imposed upon others, a necessity of entertaining conclusions of that nature: And, to strengthen themselves, have broken out into divisions and factions, opposing man to man, synod to synod, till the peace of the church vanished, without all possibility of recall." *Tract concerning Schism.*

II. CREEDS.

“THE first ages of the church, which certainly were the best, did recede the least from the sense of Scripture, and the practice of the Apostles. They all contented themselves with the *Apostles creed* as the rule of faith; and therefore were not forward to judge of *heresy*, but by analogy to their rule of faith.

Whatever private mens opinions were, yet till the *Nicene* council, the rule of faith was intire in the *Apostles creed*; and provided they retained *that*, easily they broke not the unity of faith, however differing opinions might possibly commence in such things, in which a *liberty* were better *suffered*, than *prohibited* with a *breach* of *charity*.

“We are as much bound to be zealous pursuers of *peace*, as [we are to be] earnest contenders for the *faith*. I am sure *more* earnest we ought to be for the *peace* of the church, than for an article, which is not [of the essence] of the *faith*.

“There are some wise personages, who considering the *Nicene creed* [particularly the more abstruse articles of it] in all circumstances, think the church had been more happy, if she had not been in some sense constrained to alter the *simplicity* of her faith, and make it more *curious* and
articu-

articulate ; infomuch that He had need be a subtle man to understand the very *words* of the *new determinations*.

“ Those *Creeds* are best, which keep the very *Words* of *Scripture* ; and that *Faith* is best, which hath greatest *Simplicity* : And it is better, in all cases, humbly to submit, than curiously to inquire and pry into the mystery under the cloud, and to hazard our *Faith*, by improving our *Knowledge*. If the *Nicene* Fathers had done so too, possibly the Church would never have repented it.—If the (*d*) article ὁμοουσιος [of one substance,]

(*d*) It appears, that some of the most able and learned men in that great assembly disapproved of, and objected to, the nicety and novelty of this and one or more other definitions, then proposed to be inserted in this subsequent creed. And we find, that many even of those Bishops then convened, who had little or no objection to the form of expression, but rather approved of it, and believed it to be justifiable, yet did not like the *nicety* and *curiosity*, in which it was couched, and thought it might well enough have been omitted, or else delivered in less exceptionable terms. Admirable, and truly excellent, was the advice of *Hosius* (the discreet Bishop of *Corduba*) on this occasion ; wishing both parties to forbear their *disputes* upon the subject. “ Christians, said he, believing in the *same* God, retaining the *same* faith, having the *same* hopes, opposed by the *same* enemies [the Jews and Heathens,] should not fall at *variance* upon such disputes, considering that our *understandings* are not all alike ; and therefore neither can our *opinions* be, in such mysterious articles : So that, the matter being of no great importance [on either side,] but vain, and even a toy, in respect of the excellent blessings

substance,] had been with more *simplicity*, and less *nicety* determined; *Charity* would have gained more, and *Faith* would have lost nothing.—If we once transgress the bounds set us by the *Apostles* in their Creed,” —we may proceed, from time to time, to add one new article after another, without end.—“ The authority of the *Nicene Council* hath grown to the height of a monstrous prejudice against him [against any man] that should say, it was *ill done* [to decree certain *additional* articles, &c. in their creed.] The *same* reason, and the *same* necessity, may be pretended by any age, and in any Council, [for adding more articles still; as the Council of *Trent* hath actually done since (*e*),] and think themselves warranted [therein,] by the great precedent at *Nice*, to proceed as peremptorily as *They* did. But then, if

‘ blessings of *peace* and *charity*, it were better than
 ‘ *Alexander* and *Arius* [the two factious combatants,
 ‘ that occasioned the convening of this synod under
 ‘ *Constantine*,] should leave *contending*, keep their
 ‘ *opinions* to themselves, ask each other *forgiveness*,
 ‘ and give mutual *toleration*.’—It seems then, as Bishop *Taylor* observes, it was not then thought a question of *faith*, but of *nicety* of *dispute*. For both the parties, *Alexander* and *Arius*, did believe *One God*, and the *Holy Trinity*.—What occasion then, for nice inquiries, and being *wise* above and beyond *what is written*, in the revealed will of God; which alone can give us any certain information about these matters?

(*e*) Adding twelve articles, to the twelve in the Apostolical creed, and those in the *Nicene*. See the *Appendix* at the end.

any *Other* Assembly of learned Men, may possibly be deceived; Were it not better that they should spare their labour, than that they should, with so great pomp and solemnities, engage mens persuasions, and *determine* an article, which After-ages must *rescind*?—Most certainly in their own age, the point [chiefly objected to] might, with safety of faith and salvation, have been disputed and disbelieved. And [we well know,] that many mens *faith* hath been *tied up*, by acts and decrees of *Councils*, for those Articles, in which the *next* Age did see [and the present age doth see,] that a *Liberty* had better been preserved; because an *Error* was determined [and settled for *Truth*.]

“ Such [curious and disputable] articles, might safely have been *Unknown*, or, with much charity, *disputed*. Therefore the *Nicene* council, although it had the advantage of an acquired and prescribing [i. e. over-bearing] Authority; yet, it must not become a *precedent* to Other Councils, lest the inconvenience [or rather humour] of multiplying *more* articles (*f*), upon *as* great pretence

(*f*) Our Author, in another place, gives us an instance or two of this. ‘ In the council of *Constantinople*, he tells us, one article, *quite and clean new*, ‘ was added [to the creed of *Nice*,] viz. *I believe* ‘ *one baptism for the remission of sins*: And then ‘ again, they were so confident, that *That* confession ‘ of faith [the *Constantinopolitan*] was so absolutely
C intire,

tence of reason as then, [should] make the act of the *Nicene* Fathers, in *streightening*, prophesying, and *enlarging* the creed, [to] become accidentally an *inconvenience*.—The inconvenience is not visible, till it comes, by way of *precedent*, to usher in *more*.—We have seen very *ill consequences* follow from *innocent beginnings*.—In short, the *Nicene* Symbol was the father of many more; viz. some twelve or thirteen Symbols [or creeds] in the space of a hundred years.

“ But now, if I should be questioned concerning the Symbol of *Athanasius*, I confess I cannot see that *moderate Sentence*, and *gentleness of Charity*, in his *preface* and *conclusion*, as there was in the *Nicene* Creed. Nothing *there* [in the *Athanasian*] but *Damnation*, and *perishing everlastingly*, unless the article of the *Trinity* be believed, *as it is there*, with [so much] curiosity and minute particularities, explained.—

‘ intire, and that no man ever after should need to
 ‘ add any thing to the integrity of faith, that the
 ‘ Fathers of the council of *Ephesus* [about 60 years
 ‘ after,] pronounced *anathema* to all those, who should
 ‘ add any thing to the creed of *Constantinople*. And
 ‘ yet, for all this, the church of *Rome*, in a synod
 ‘ at *Gentilly*, added the clause of *Filioque* to the ar-
 ‘ ticle of the procession of the Holy Ghost; and
 ‘ what they have done since, all the world knows.
 ‘ —All men were persuaded, that it was most
 ‘ reasonable [that] the limits of faith should be
 ‘ no more *enlarged*; but yet they enlarged it *them-*
 ‘ *selves*, whilst they bound *others* from doing it.”
Ib. N^o 35.

[For my part,] “ I dare not say, that *All*, who are not persuaded of the *truth* of the articles [the several propositions set down] in this creed, are *irrevocably damned*. Because, *Without* this creed, the faith of the *Apostles creed* is intire, and he, that *believeth* and is *baptized*, shall be *saved*; i. e. he, that believeth such a belief, as is sufficient disposition to be *baptized*, that *faith*, with the *baptism*, is sufficient for heaven. Now the *Apostles creed* does *One*: Why therefore do not *both* together intitle us to the *promise*?

“ Besides, if it were considered concerning *Athanasius* creed, how many people *understand it not* (g), how *contrary* to *natural reason* (h) it seems, how little the *Scripture*

(g) *Understand it not.*] Mr. *Bulstrode* (hereafter to be cited more than once) in one of his letters to a Roman-catholic, smartly twits the leaders of that sect with the imposition of certain creeds. ‘ You gentlemen of the Roman communion (says he) oblige even the *laity* to parrot over *creeds*; to the words whereof it is morally impossible that they can affix any *ideas*. The doing of which can be no more pleasing to God, than if a *parrot* should pronounce so many words.’

(h) *Contrary to natural reason.*] Our author, in his 20th *Seet.* numb. 16. hath some farther observations of this kind, where he speaks of the doctrine of the *school*, on certain topics, passing for the doctrine of the *church*. And in his *Worthy communicant* (p. 75.) he hath these remakable words, viz. ‘ Faith gives a new light to the soul, but it does not put out our eyes. *Whatsoever is against right reason, That, No Faith can oblige us to believe.*’

says of those curiosities of explication,—those forms and minutes; &c.—it had not been *amisse*, if the *final judgment* had been left to *Jesus Christ*: For He is appointed *Judge of all the world*, and He will judge the people *righteously*: For He *knows every truth*, the *degree of every necessity*, and all *excuses*, that do *lessen or take away* the nature or malice of a crime. All which, I think, *Athanasius* [or whoever was the (i) author did] not know so well as to warrant *such a sentence*.

“ And indeed to Me it seems very *hard*, to put *Uncharitableness* into the creed [into any creed,] and so to make it become an *article of faith*.—When men think every thing to be their *faith* and their *religion*; commonly they are so busy in *trifles* and

(i) Bishop *Taylor* supposes, upon the authority of *Aquinas*, that the compiler of this creed wrote it, “ not with a purpose to *impose* it upon *others*, but with confidence to declare his *Own belief*; and says, that the *prescribing* it to *others* as a *creed* was the act of the bishops of *Rome*.”—He adds further, that it is “ more than probable, that *Athanasius* was not the author of this formulary; because, says he, this creed was written originally in *Latin*, which in all reason *Athanasius* did not; and it was only *translated* into *Greek*, it being apparent, that the *Latin* copy is but one, but the *Greek* is various.”—The *eastern churches* reject this creed, and style it *spurious*. *Meletius*, the patriarch of *Constantinople*, writing to *John Douza*, makes this round assertion, approved by our author *Taylor*, viz. *Athanasio falsè adscriptum Symbolum, (Pontificum Romanorum appendice illâ adulteratum) luce lucidiùs contestamur*.

such *impertinences*,—that they neglect the greater things of the law, *Charity*, and *Compliances*, and the gentleness [of the terms] of *Christian communion*: For *this* is the great principle of mischief; and yet is not more pernicious than [it is] *unreasonable*.

“For I demand: Can any man say, and justify, that the *Apostles* did *deny communion* to any man, that believed the *Apostles creed*, and lived a good life?—It was excellently said, by a wise and pious Prelate, St. Hilary, “*Non per difficiles nos Deus ad beatam vitam quæstiones vocat, &c. In absoluto nobis, et facili, est æternitas; Jesum suscitatum à mortuis (per Deum) credere, et Ipsum esse Dominum confiteri,*” &c. These are the Articles we must believe, which are the sufficient and adequate object of that faith, which is required of us in order to *salvation*.—“Let the *Apostles creed* be but secured, and all *faith* is secured.—The articles [of that creed,] before any *Explication* of it was made by the Symbols of *Athanasius* and of *Nice*, were accounted a sufficient inlet to the kingdom of heaven.—

——“It is fit, that all truths should be promoted fairly and properly, and yet but few articles prescribed *magisterially*, nor framed into *symbols* and *bodies of confession*.

Since “some doctrines are clearly *not necessary*, and some are *absolutely necessary*, Why may not the first separation [or principal note of distinction,] be made upon *this* difference,

difference, and *articles necessary* be only urged as necessary, and the *rest* left to men *indifferently*, as they were by the *Scriptures* left indeterminately.

“ I know of no law of God, that ties a man to believe more than what is of *essential necessity*, and whatsoever he shall come to know to be *revealed* by God. Now if he believes his *creed*, he believes all that is necessary to all, or of itself; and if he do his *moral endeavour* beside, he can do no more toward finding out all the rest, and then he is *secured*. But then, if *this* will secure him, *Why* do men press *further*, and pretend every *opinion* as *necessary*, and that in so high a degree, that if they *all* said true, or any *two* of them indeed, in five hundred sects (and for aught I know, there may be five thousand,) it is five hundred to one but that every man is *damned*: For every *sect* damns all but itself, and that [sect] is damned of four hundred ninety-nine [other sects:] And it is excellent fortune then, if that [sect] escape. And there is the same reason in every one of them; that is, it is extreme *unreasonableness* in All of them to pronounce *damnation* against such persons, against whom, clearly and dogmatically, holy *Scripture* hath *not* pronounced damnation. *In odiosis quod minimum est sequimur, in favoribus quod est maximum*, saith the law. And therefore We should say any thing (or make any excuse) that is in any degree reasonable, rather than condemn all the world
to

to *hell*, especially if we consider these two things (1.) That We Ourselves are as apt to be deceived as any are ; and (2.) That they, who are [or are supposed to be] deceived, when they used their moral industry that they might *not* be deceived, if [after all] they perish for *this*, they perish for what they *could not help*.

“ The [chief] intendment of my discourse [in this treatise] is, That permissions should be [granted] in questions *speculative, indeterminable, curious, and unnecessary* ; and, That *Men* would not make *more* necessities, than *God* hath made ; which indeed are not many. The *fault* I find, and seek to remedy, is, That men are so *dogmatical* and *resolute* in their *opinions*, and so *impatient* of Others disagreeing [with them] in those things, wherein there is no sufficient means of union and determination : But [the wiser and better course is,] that men should let *opinions* and *problems* keep their *own forms*, and that they should not be *obtruded* as *axioms* ; nor questions, in the vast collection of the *system of divinity*, be adopted into the family of *faith*. And I think I have *reason* to desire this.”

You will always find, if you observe, “ That it is not the differing *opinions*, that are the causes of the ruptures between fellow-*christians*, but the want of *charity*. It is not the variety of *understandings*, but the disunion of *wills* and affections ; it is not the
several

several *principles*, but the several *ends*, that cause our miseries. Our *opinions* commence, and are upheld, according as our *turns* are served, and our *interests* are preserved; and there is no cure for us but *Piety* and *Charity*. A *holy life* will make our *belief* holy, if we consult not humanity and its imperfections in the choice of our religion, but search for truth without *designs*, save only of acquiring heaven, and then be as careful to preserve *charity*, as we were to get a point of *faith*. I am much persuaded we should find out more *truths* by this means: Or however (which is the main of all) we shall be *secured*, though we misse them, and then we shall be well enough.

“ For if it be evinced, that *One Heaven* shall hold men of *several opinions*, if the *unity of faith* be not destroyed by that, which men call *differing religions*, and if an *unity of charity* be the duty of us all, even towards persons, that are not persuaded of every proposition we believe, then I would fain know, to what purpose are all those stirs and great noises in Christendom; those names of faction, and of several churches, and of sects, and of men, &c. ?——All these *mischief's* proceed not from this, that all men are not of one *mind* (for *that* is neither *necessary*, nor *possible*,) but, that every *opinion* is made an *article of faith* (*k*), every *article* is a ground
of

(*k*) “ To my understanding, it is a plain art and design of the devil, to make us so in love with our own *opinions*,

of a *quarrel*, every quarrel makes a *faction*, every faction is *zealous*, and all zeal pretends for *God*; and whatsoever is for *God*, cannot be too much: [So that] by this time we are come to that *passé*, that we think we *love* not *God*, except we *hate* our *brother*, and have not the virtue of *religion*, unless we persecute all religions but our *Own*.

“ All

nions, as to call them *faith* and *religion*, that we may be proud in our own understanding; and besides, that by our zeal in our *opinions*, we [may] grow *cool* in our *piety*, and *practical duties*.—If men would not call all *opinions* by the name of *religion*, and *superstructures* by the name of *fundamental articles*, and all *articles* by the glorious appellative of *faith*, the objection [against the liberty of *prophesying*, in the sense, in which I contend for that liberty, throughout this treatise,] would have no pretence or footing.

Again: “ This discourse is so far from giving leave to men to profess *any* thing, though they believe the *contrary*, that it takes [the ready way or] order, that no man shall be put to [this difficulty.] For I earnestly contend, that *Another* man's *opinion* shall be no rule to *Mine*, and *My* opinion shall be no *snare* and *prejudice* to *Myself*; that men would use one another *so* charitably and *so* gently, [as] that no *error* or *violence* [may] tempt men to *hypocrisy*; this very thing being one of the arguments I use to persuade *permissions*, lest *compulsion* [should] introduce *hypocrisy*, and make *sincerity* troublesome and unsafe.

Finally, with regard to topics of dispute upon any points of religion, “ The best way is to leave *tricks* and *devices*, and to fall upon *that* way, which the best ages of the church did use: *viz.* With the strength of *argument*, and allegations of *Scripture* [rightly applied,] and *modesty* of deportment, and *meekness*, and *charity* to the persons of men, to convert misbelievers, stop the mouths of adversaries, assert truth, and discountenance

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error.

“ All these errors and mischiefs must be discovered and cured, and that’s the purpose of this discourse.” Sect. 2. 22. *Ep. Dedic. Introduct.*

error.—The old catholics had nothing to secure themselves, but the great principle of *truth* and *plain dealing*.” *Ep. Dedic.*

III. HERESY.

THE true Christian faith set forth in the New Testament “ consists in such propositions, which make the *foundation* of *hope* and *charity*, [even that foundation alone] which is sufficient to make us to do *honour* to Christ, and to *obey* Him [as our Lord and Master,] and to *encourage* us in both; and this [faith] is compleated in the *Apostles creed*.—Now, because *faith* is not only a precept [or declaration] of *doctrines*, but [a rule also] of *manners* and *holy life*, [therefore] whatsoever is *opposite* to an article of creed, or teaches *ill life*, That is *heresy*: But [then,] all those propositions, which are *extrinsical* of *these two* considerations, be they true, or be they false, make not *heresy*, nor the man [that professeth them] an *heretic*. And therefore, however he may be an *erring* person, yet he is to be used accordingly, [I mean,] *pitied* and *instructed*, not *condemned* or *excommunicated*.

“ Let

——“ Let not men be hasty in calling every disliked *opinion* by the name of *heresy* ; and when they have resolved, that they *will* call it so, [still] let them use the erring person like a *brother*, not beat him like a *dog*, or convince him with a *gibbet*, or *vex* him out of his understanding and persuasions.

“ There are some errors to be reprov'd, rather by a private friend, than a public censure, and the *persons* of the men not avoided, but admonish'd, and their *doctrine* rejected, not their *communion*.

“ I think it were better men were not *furious* in the condemning such questions, which either they understand not upon the grounds of their proper arguments, or at least consider not, as subjected in the persons, and lessened by circumstances, by the innocency of the event, or other prudential considerations.

“ If damnation be pronounced against Christians believing the *creed*, and living *good lives*, because they are *deceived*, or are said to be deceived in some opinions less necessary, there is no way in the world to satisfy unlearned persons in the choice of their religion, or to appease the unquietness of a scrupulous conscience.——No law of God ties a man to believe more than what is of *essential necessity*, and whatsoever he shall come to know to be *revealed by God*. Now if he believes his *creed*, he believes *all* that is necessary to all, or of itself ; and if he do

his moral endeavour beside, he can do no more toward finding out all the rest, and then he is secured (1).

“ We see many a *good* man miserably *deceived*;—yet, if his error be not *voluntary*, and part of an *ill life*, [still] he is a *good* man, and therefore *no heretic*. No man is a *heretic* against his *will*.

“ *Heresy* is not an error of the *understanding*, but an error of the *will* (m). *Faith* being a doctrine of *piety* as well as *truth*,
that

(1) All that an honest Christian can do, in order to be fully secure against heresy, and all danger of falling into it, is to examine his heart impartially, whether he sincerely *seeks truth*, and is heartily desirous to *follow* it, in the course of a *good life*. Those are excellent words of one of our late *Metropolitans*, in whose prudent advice and just determination, relating to this point, every such Christian may fully and safely acquiesce. ‘ Let us be careful to *search out*, ‘ and ready to *embrace*, the *truth*, wherever we find ‘ it. So shall our *lives* be orthodox, though perhaps ‘ our *faith* should not; and if in any thing we do ‘ err (for we pretend not to infallibility, nor is it ‘ therefore impossible for us to be mistaken,) yet at ‘ least we shall not be *heretics*.’ Archbishop *Wake*’s defence against the exceptions of *Monfieur de Meaux*.

(m) “ *Heresy* (saith Mr. *Hales*) is an act of the *will*, not of *reason*; and is indeed a *LIE*, not a *mistake*. Else how could that known speech of *Austin* go for true? *Errare possum, Hæreticus esse Nolo*: [It is possible for me to *err*, but I may *chuse* whether I will be a *Heretic*; which I am resolved not to be.] *Tr. of Schism*.

And whereas men too frequently cry out, *Heresy*, *heresy*, *damnable heresy* (not knowing what they say, nor whereof they affirm,) Bishop *Taylor* ingenuously
owns,

that which is either destructive of fundamental verity, or of christian sanctity, is against faith; and if made a *sect*, is *heresy*; if not, it ends in personal impiety, and goes no farther.—In *this* sense it is, that a *heretic* is *self-condemned* (n), being by his own act or fault brought into condemnation. His *will*, which is his *law*, hath condemned him.—*Evil men and seducers wax worse and worse, deceiving and being deceived* (o). First, they are evil men; malice and peevishness is in their *wills*; then they turn *heretics*, and seduce others; and while they grow worse and worse, the error is master of their understanding [also:] Being deceived themselves, they are *given over to believe a lie*: They first play the *knave*, and then play the *fool*: They first sell themselves to the purchase of *vain-glory* or *ill ends*, and they become possessed of a *lying spirit*, and believe those things heartily, which, if they were *honest*, they should, with God's grace, discover and disclaim.—

owns, that He “ finds no opinions in Scripture called *damnable*, but what are impious in point of *practice*, or directly destructive of the *faith*, or body of Christianity; such, of which St. Peter speaks,—*bringing in damnable heresies, even denying the Lord that brought them: These are the false prophets, who out of covetousness make merchandize of you, through cozening words*. Such as these are truly *heresies*, and such as these are certainly *damnable*.”—And therefore in this as well as in other respects it may be truly said, *Nihil ardet in inferno nisi propria Voluntas*.

(n) Tit. iii. 11,

(o) 2 Tim. iii. 13.

“ There

“ There is no [truly] christian man, but will submit his understanding to *God*, and doth believe whatsoever God hath said; but always provided he *knows*, that God *hath* said so, or else [that he] is always in a readinesse to obey, when he *shall* know it. But for obedience or humility of the understanding towards *men*, that is a thing of another consideration; and it must first be made evident, that his understanding *must* be submitted to men; and *who* those men are, must also be certain, before it will be adjudged a *sin* not to submit.

“ But this pretence of a necessity of *bumbling the understanding* is none of the meanest arts, whereby some persons have invaded and usurped a *power over mens faith and consciences*. But we ought to examine, whether God hath invested any man, or company of men, with such power. [Of this we may be sure;] He, that submitteth his understanding to all, that he knows *God hath said*, and is ready to submit to all that he hath said, if he but know it, denying his own affections, and ends, and interests, and human persuasions, laying them all down at the foot of his great Master, Jesus Christ; That man hath brought his understanding into subjection, and every proud thought into obedience of Christ; and this is the *obedience of faith*, which is the duty of a *Christian*.”

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We are to observe well and “ consider, that *sects* are made, and *opinions* are called *heresies*, upon *interest*, and the grounds of *emolument*.—The church of *Rome*, which is the great *dictatrix* of *dogmatical resolutions*, and the declarer of *heresy*, and calls *heretics* more than all the world besides, hath made That the rule of *heresy*, which is the conservatory of *interest*, and worldly *ends*. To recede from the doctrine of the CHURCH, with Them, makes *heresy*: That is, to disrepute their *authority*; and not to *obey* them, not to be their *subjects*, not to give them the *empire of our conscience*, is the great *criterion of heresy*.

“ Their pretending *heresy*, only to bring their *ends* about, shews how easy it is to impute that crime, and how forward they are to do it. How easy was it to call *heretic*, when *Vigilius* (p) was condemned of *heresy* for saying there were *Antipodes*? or when the Friars of late suspected *Greek* and *Hebrew* (q) of *heresy*, and called the

(p) Or, *Virgilius*; Bishop of *Salzburg*. Accused by *Boniface*, Archbishop of *Mentz*, first, to the Duke of *Bohemia*, who wisely forbore concerning himself in the affair; and afterwards, to Pope *Zachary*, by whom the poor Bishop (says *Heylin*) was condemned of *Heresy*, A. D. 745, for advancing a notion (though true) which appeared to his holiness to be totally absurd, ridiculous, and incredible. St. *Austin* also and *Lactantius*, it seems, had long before opposed and ridiculed the same notion.

(q) *Græci* nosse, suspectum: *Hebraicè*, prope hæreticum. *Essencæus*.

Professors of those languages *heretics*, and had like to have put *Terence* and *Demosthenes* into the *Index expurgatorius*? Sure enough they railed at them in their sermons, for this only reason, because they understood them not, and had reason to believe they would accidentally be enemies to their reputation among the people.

“ But men think they have more reason to be zealous against *heresy*, than against a *vice* in manners ; because *heresy*, (they say) is *infectious* and *dangerous*, and the principle of much evil.—But concerning those things, which men now-a-days call *heresy*, they cannot be so formidable as they are represented: And if we consider, that *drunkenness* is certainly a damnable sin, and that there are more *drunkards* than *heretics*, and that drunkenness is parent of a thousand vices, it may better be said of this than of most of those *opinions*, which we call *heresies*, it is infectious and dangerous, and the principle of much evil, and therefore as fit an object for a pious zeal to contest against, as is any of those *opinions*, which trouble mens *ease* or *reputation*; for *that* is the greatest of their malignity.

“ Where *ignorance* of an article of belief is not a *sin*, there disbelieving it in the right sense, or believing it in the wrong, is no breach of any duty.—All the obligation we are capable of [in our search after truth,] is, Not to be *malicious*, or *voluntarily criminal*

minal in any kind; and then, if by accident we find out a truth, we are obliged to believe it; (—indeed we cannot do otherwise :) But if we disbelieve an article without *malice*, or *design*, or *involuntarily*, or *unknowingly*, it is contradiction to say it is a *sin* to us, who might [without *sin*] have been totally *ignorant* of it. For, that we believe it in the *wrong* sense, it is our *ignorance*; and it is impossible, where a man hath *heartily endeavoured* to find out a truth, that this endeavour [of his] should make him guilty of a *sin*, which would never have been laid to his charge, if he had taken *no* pains at all [about the matter.] His *ignorance* in this is no fault at all: Possibly it might [have been a fault,] if there had been no endeavour to have cured it.”

The sum of what hath been said upon the subject, comes to this:

“ A man may maintain an *opinion*, that is in itself damnable, and yet, he not *knowing* it [to be] so, and being invincibly led into it, may go to *Heaven*: His *Opinion* shall burn, and *Himself* saved.”—Again: “ It is not the *Opinion*, but the *Impiety*, that *condemns*, and makes the *Heretic*.—*Error* alone (and exclusive of a *bad mind*), is not *Heresy*. An *erring* person may still be a *Catholic*. A *wicked* person in his error becomes *heretic*, when the *same* error [in a truly good man,] shall have all the
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rewards of *Faith*. For whatever an *ill man* believes, if he *therefore* believe it, because it *serves his own* [worldly] *Ends*, be his *belief* true or false, the *Man* [nevertheless] hath an *heretical mind*. For, to *serve his own Ends*, his Mind is prepared to *believe a Lie*. But a *good man*, that believes what, according to his light, and upon the use of his moral industry, he thinks true, whether he hits upon the right or no, [yet] because he hath a mind *desirous of truth*, and *prepared to believe every truth*, [that man] is therefore *acceptable to God*, because nothing *hindered* him from it, but what he *could not help*, [viz.] his misery, and his weaknesse: Which being *Imperfections* merely *natural*, which God never *punishes*, he stands fair for a *blessing* of his *Morality*, which God always accepts."

And the conclusion is :

" It concerns all persons to see, that they do their *best* to find out the *Truth* ; and, if they do, it is certain, that let the error be [in itself] never so damnable, they shall escape the *error*, or the *misery*, of being *damned for it*. And if God will not be angry at *Men*, for being *invincibly deceived* ; Why should *Men* be angry one at another [for being so ?]—*Errors*, which are incident oftentimes even to the *best* and most *inquisitive* of men, are not *offences against God* ; and therefore not to be punished or

restrained by *Men*; but All such *Opinions*, in which the *public interest of the commonwealth*, and the *foundation of faith*, and a *good life*, are not concerned, are to be permitted freely. “*Quisque abundet in sensu suo*,” was the doctrine of *St. Paul*; and that is argument and conclusion too: And they were excellent words, which *St. Ambrose* said, in attestation of this great truth, ‘*Nec imperiale est libertatem dicendi negare, nec sacerdotale quod sentias non dicere.*’ *Sect. 2. Ep. Dedic. Sect. 22.*

IV. OCCASIONAL COMMUNION,

“**A**S for the duty of particular men, in the question of communicating with churches of different persuasions, it is to be regulated according to the laws of those churches. For if those churches require no impiety, or any thing unlawful, as the condition of their communion; then those particular men do communicate with those churches as they are servants of Christ, as disciples of his doctrine, and subjects to his laws; and the particular distinguishing doctrine of their sect hath no influence or communication with him, who, from another sect, is willing to communicate with all the servants of their common Lord. For since no church of one name [or of any one denomination,] is infal-

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lible,

libe, a wise man may have either the misfortune, or a reason, to believe of every one [church] in particular, that she errs in some article or other; [and therefore,] either he cannot communicate with any church, or else he may communicate with all churches, that do not make a *sin*, or the profession of an error, to be the *condition* of their communion (r).

“ Few churches, that have framed bodies of confession and articles, will endure any person, that is not of the *same* confession. Which is a plain demonstration, that such bodies of *confession* and *articles* do much hurt, by becoming instruments of separating and dividing communions and making unnecessary or uncertain propositions [to be] a certain means of schism and disunion.

“ Since all churches believe themselves fallible (*that* church only excepted, which all other churches say is most of all deceived,) it were strange, if, in so many articles, which make up their several bodies of confessions, they had not, every one of them, mistaken

(r) The conditions of communion ought to be few; and indeed no more is required by the Christian religion itself, in order to christian communion, than the belief and profession of the doctrines of Jesus Christ, our common Lord, and his Apostles. A Prelate of great name observes with true judgment, that ‘ a right to church-
‘ communion depends on receiving and embracing the
‘ *faith once delivered to the saints*, and not upon any
‘ other doctrines of later date, by what authority *soever* published or declared.’ Bishop *Sherlock*, vol. iv. Disc. xii.

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in something or other. [Thus:] The *Lutheran* churches maintain *consubstantiation*, the *Zuinglians* are sacramentaries, the *Calvinists* are fierce in the matter of absolute pre-determination, &c. Where then shall we fix our confidence, or join communion, [with respect to these or the like several churches of the protestant denomination?] [For that of the *Pope* is out of the question.] “To pitch upon any one of these, is to throw the dice, if salvation be to be had only in one of them, and if every error, that by chance hath made a sect, and is distinguished by a name, be damnable.

“If this consideration does not deceive me, we have no other help, in the midst of these distractions and disunions, but all of us to be united in that common term [or boundary,] which, as it does constitute the church in its being such, so it is the *medium* of the *communion of saints*; and that is, *The creed of the apostles* (s); and, in all other things, an
honest

(s) Our author you see, does over and over recommend the *Apostles creed*, as fully sufficient for a general confession of faith, without any other creed or creeds whatsoever. And yet, even in *this* creed, he finds one article, which he says was not in the old creed, as appears in some of the ancient copies, to which he refers, being also omitted in *all* the confessions of the *eastern* churches, and in the *Nicene* creed, &c. Now, says he, ‘*taking out this article, all other articles are such, as directly constitute the parts and work of our redemption.*’ *Sect. 1.*—We may here subjoin those pertinent remarks of a gentleman of the church of
England,

honest endeavour to find out what truths we can, and a charitable and mutual *permission* to Others, that disagree from us, and our *opinions*. I am sure *this* may *satisfy* us, for it will *secure* us; but I know not any thing else that will." *Seet. 22. Ep. Dedic. &c.*

That prodigy of parts, learning and judgement, Mr. *Hales*, appears to have been exactly of the same sentiments with our author upon this head, (as he was upon all other topics of christian liberty;) and his words may deserve to be here set down.—“ In all public meetings pretending holiness, so there be nothing done, but what true devotion and piety brooke [or can admit of,] Why may not I be present in them, and use communication with them?—I do not yet see, that men of different opinions (*t*) in Chri-

England, in one of his letters to a Roman-catholic, relating to *creeds*. ‘ To what purpose, he asketh, is ‘ your *clogging* of *creeds* upon mankind? St. *Peter* ‘ [whom you claim as the founder of your church,] ‘ complained, that the yoke of the Jewish law was ‘ very heavy, by reason of circumcision, abstinence ‘ from divers meats, and the obligation of observing other ‘ parts of the ritual law. Were he now alive, I am ‘ persuaded he would expunge all the creeds but that ‘ called *the Apostles*. Happy had it been for Christians, ‘ if the Christian Religion had been left in the *simplicity* ‘ and *purity*, in which it is expressed in the *Scripture*, ‘ and not, upon the condemning an *opinion* we call *heresy*, establish a new article of faith, never before ‘ thought of, with a necessity of believing it on pain of ‘ damnation.’ Mr. *Bulstrode*, hereafter mentioned.

(*t*) ‘ Matters of *opinion* are no parts of the *worship* of ‘ God, nor in order to it, but as they promote *obedience* ‘ to his commandments.’ *Lib. of proph. sect. 16.*

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stian religion may not hold communion *in sacris*, and both go to one church. Why may not I go to an *Arian* church, so there be no *Arianism* expressed in their *Liturgy*" [or form of worship?].—And here he suggests to us several just and useful remarks concerning the frame and contents of *liturgies* in general. "Were *liturgies* (says he) and public forms of service so framed, as that they admitted not of particular and private *fancies*, but contained *only* such things, in which All *Christians* do agree, *schisms* on opinion were utterly vanished.—Prayer, confession, thanksgiving, reading of Scriptures, exposition of Scripture, administration of sacraments, in the *plainest* and *simplest* manner, were matter enough to furnish out a *sufficient liturgy*, though nothing either of private opinion, prescribed gestures, &c., or of the many superfluities, which creep into the churches under the name of order and decency, did interpose itself.—Consider (says he again) of all the *liturgies*, that are or ever have been; remove from them whatsoever is scandalous to any party, and leave nothing but what All agree on; and the event shall be, that the public service, and honour of God, shall no ways suffer; whereas, to load our *public forms* with the *private fancies*, upon which we *disfer*, is the most sovereign way to perpetuate *schism* [u] to the world's end.—To charge churches

(u) 'Wheresoever *false* or *suspected* opinions are made
 ' a piece of the church-liturgy, he that separates is not
 ' the

churches and liturgies with things *unnecessary*, was the first beginning of all superstition," &c. Thus far this incomparable person in his *Traet concerning schism*; wherein he has many other valuable observations, well deserving the consideration of sensible and disinterested readers.

‘ the schismatic. For, it is alike unlawful to make profession of known or suspected falsehoods, as to put in practice unlawful or suspected actions.’ *Tr. of Schism.*
 —“ It has never gone well with the church of Christ (saith Archbishop *Wake*) since men have been so narrow-spirited, as to mix the *controversies* of faith with their public forms of worship, and made their *liturgies*, instead of being offices of devotion to God, to become tests and censures of the opinions of their brethren.” Vol. of *serm.* p. 195.—His great predecessor, Archbishop *Tillotson*, wished all churches to forbear this practice, so highly prejudicial to the true interest of the Christian religion. He wisely thought, that the less the communion of any of them was clogged with *disputable opinions* or *practices*, the world would be the happier, consciences the freer, and the several churches the more quiet. This, as we are informed by Bishop *Burnet*, was the settled and declared persuasion of that excellent man and christian. The good effect of this rule, if it were followed, would soon appear in all communions; and there are some churches, where that effect is happily experienced. Bishop *Stillingfleet* (in his *Irenic.*) observes, to the honour of the protestant churches in *France*, that they have nothing disputable or *controversial* in their liturgies; insomuch that persons of different communions, even those of the *Romish* church, may without scruple, and at times actually do, join in those general addresses to God, offered up through the one common Mediator of all believers, Jesus Christ. This was the open profession, and only discriminating mark of catholic communion, among the ancient catholic Christians, DEUM COLIMUS PER CHRISTUM. And can there be a better among modern Christians, professing and practising catholicism?

The

The late ingenious *Whitelocke Bullstrode*, Esq; a member of the Church of England, in his fourth letter (x) to Dr. *Wood*, a *Roman-catholic*, shews, that these sentiments of latitude, relating to the present subject, did not die with our two great advocates for catholic communion, *Taylor* and *Hales*.

“ Suppose (says he) a man should have some *heterodox opinions*; (as, that of a millenarian; or, that we shall have the same friendships in the next life as in this, &c. ;) Why should these, and twenty more such innocent opinions, hinder *church-communion*, and *joining in prayer* together?—For My part, I could join in prayer with an *Arian*, who contends only *pro puncto temporis, in quo Filius non erat*: For what have I to do with his erroneous opinion?—If ten, or an hundred men believe in Father, Son, and Holy Ghost; that the Scriptures are the word of God, and sufficient for salvation, &c. though they may differ touching free-will, predestination in the rigid sense, God’s prescience of future contingences, and other moot points in school-divinity; yet they may all be *good Christians*, be of *one religion*, *join in prayer together*, and *go to heaven*, notwithstanding such differences in *opinion*.”

Again to the same purpose:—“ Notwithstanding *difference of opinion* in some points, surely modest and humble men (and such ought all Christians to be) may live in the

bands of peace and affection, and unite together in the common offices of Christianity, viz. of *adoring God in public*, in being useful to mankind, and promoting the welfare of human nature in general, and keeping ourselves pure and unspotted from the world. If one Christian thinks the happy soul departed sleeps till the day of judgement; another, that it goes into a place of ease, but not of happiness; a third, that it goes into the highest degree of glory; Why should these and such like sentiments make me separate from the *communion of worship* with those, from whom I differ in such opinions?"

It appears by the letters of this gentleman, that he could freely join in communion and worship with all churches professing the faith of Christ as delivered in the New Testament, and requiring no terms of communion repugnant to, or inconsistent with, that great rule of faith. He clearly distinguishes between the worship as well as doctrines of our protestant dissenters tolerated by law in these realms, and those of the Romanists, which are *not* tolerated; shewing, that the former are consistent with the welfare of the State, and the latter destructive of it.—“ You of the church of *Rome*, says he, differ from us even in *fundamentals*; which our *dissenters* do *not*. They disown, as well as We, all *foreign ecclesiastical power*, &c. but [you] Papists acknowledge *another Head in spirituals*, and would be for bringing in a *foreign power* in

in ecclesiastical matters, which would tend to the disturbance of the State; and therefore [or for *that* reason only,] are not permitted; not (*as You would have us believe*) upon a religious, but a *political* reason."—And as to the *terms of communion* required by the church of Rome, he fairly asketh, "How can your Roman church, with any colour or appearance of reason, make these *new articles* (those of Pope Pius IV.) to be the terms of communion with her, and damn all those, that are not of her communion?"—The particular articles, among others, which he produceth, as deterring all thoughtful protestants from communion with such a church and set of worshippers, are these. 1. That in the *Mass* there is offered a *true, proper, and propitiatory sacrifice for the quick and dead*. 2. *Transubstantiation*. 3. *Communion in One kind*. 4. *Purgatory*. 5. *Invocation and worshiping of Saints*. 6. *The veneration of reliques*. 7. *The worshiping of images*.—"These, he asserts, are *innovations in the Romish church*, which the *primitive church* knew nothing of: And these, he declares, We [protestants] have *just cause to reject*."—Second Letter.

V. TOLERATION.

“*T*oleration of differing opinions is so far from disturbing the *public peace*, or destroying the *interest* of *princes* and common-wealths, that it does *advantage* to the *public*, [as] it secures *peace*; because there is not so much as the pretence of religion left to such persons [as are of a contentious disposition,] to *contend* for toleration, it being *already indulged* to them.—The *experience*, which Christendom hath had in this last age, is argument enough to prove this assertion.—

“All *wise* princes, till they were overborne with faction, or solicited by peevish persons, gave *toleration* (y) to differing sects, whose opinions did not disturb the *public interest*.

“*Religion* is [fitted and intended] to *meliorate* the condition of a people, not to do it disadvantage; and therefore those doctrines, that inconvenience [or incommode] the *Public*, are no parts of *good religion*.

“The religion of *Jesus Christ* is the best establisser of the felicity of private per-

(y) Mr. Hales makes the same observation: “*Whilst men were truly pious, all meetings of men for mutual help of piety and devotion, wheresoever and by whomsoever celebrated, were permitted, without exception.*”
Tr. of Schism.

sons,

sons, and of particular communities : It is a religion, that is prudent and innocent, humane and reasonable, and [which] brought infinite advantages to mankind, but no inconvenience ; nothing, that is unnatural, unfociable, or unjust. [Which is the character, that *Am. Marcellinus*, a heathen historian, gives it : [*Nil nisi justum suadet et lene.*]

“ Religion may be safe in diversity of persuasions ; and it is also a part of Christian religion, that the *liberty* of mens *consciences* (z) should be preserved in all things, where God hath not set a limit and made a restraint : that the soul of man should be free, and acknowlege no Master but Jesus Christ ; that matters spiritual should not be restrained by punishments corporal : that the same meeknesse and charity should be preserved in the promotion of Christianity, that gave it foundation and increment, and firmness in its first publication : that *conclusions* should not be more *dogmatical*, than the virtual resolution and efficacy of the *premises* : And that the *persons* should not more certainly be *condemned*, than their *opinions confuted* : And lastly, that the *infirmities* of men, and *difficulties* of things,

(z) Humani juris & naturalis potestatis, unicuique quod putaverit colere. Sed nec religionis est cogere religionem ; quæ suscipi sponte debet, non vi. Terul. ad Scapul.

should both of them be put in balance, to make abatement in the definitive sentence against mens persons.

“ Toleration of differing persuasions in certain cases (as where the maintaining an opinion may accidentally disturb the public peace, through the over-activenesse and confidence, &c. of the person, who maintains it,) is to be considered upon political grounds, and is just so [far] to be admitted or denied, as the opinions, or the toleration of them, may consist with the public and necessary ends of government. As *Christian* Princes must look to the interest of their government, so especially must they consider the interests of *Christianity*, and not call every redargution, or modest discovery, of an established error, by the name of *disturbance of the peace*. For it is very likely, that the peevishnesse, and impatience of contradiction, in the governors [themselves] may break the peace. Let them remember the *gentlenesse of Christianity*, and the *liberty of consciences*, which ought to be preserved; and let them do justice to the *persons*, whoever they are, that are peevish, provided no man's person be over-borne with prejudice.

“ In the question of *Toleration*, the foundation of faith, good life and government, is to be [principally] secured.—The safety of the *Public* is a necessary consideration in the permission of prophesyings
 1 [or

[or of religious liberties.] For according to the true, solid, and prudent *ends* of the *Republic*, so is the doctrine to be [either] permitted, or restrained, and the men that preach it, according as they are good *subjects*, and right common-wealths men, [or otherwise.]

“ It is certain, that *That* is no good religion, that teaches doctrines, whose consequences will destroy all government.—No doctrine, that destroys government, is to be endured.

“ If the doctrines of any set or body of men in relation to government, and public societies, prove faulty, they are so much the more intolerable, by how much the consequences are of greater danger and malice: Such doctrines as these [for instance;]—
 ‘ The Pope may dispense with all Oaths taken to God or man.—He may absolve subjects from their allegiance to their natural Prince.—Faith is not to be kept with heretics.—Heretical Princes may be slain by their subjects.’—These propositions are so deprest, and do so immediately communicate with matter, and the interests of men, that they are of the same consideration with matters of fact, and are to be handled accordingly.—Now these opinions are a direct overthrow to all human society, and mutual commerce; a destruction of government, and of the laws and duties of subordination, which we owe to Princes; and therefore
 those

those men of the church of *Rome* (a), that do *bold* them, and *preach* them, cannot pretend to the excuses of *innocent Opinions*, a hearty *persuasion*, the *weaknesse* of humanity, and the *difficulty* of things. For God hath not left those truths, which are necessary for the *conservation* of *public Societies* of men, so intricate and obscure, but that *every one*, that is *honest*, and desirous to under-

(a) The true religion of Christ, as taught us in its simplicity and purity in the New Testament, is in all respects most excellent, worthy of God as the author, and deserving the utmost regard of Man as the receiver. If you compare with it the religion (as it is called) of the church of *Rome*, they will appear to be two different religions, and in many respects even clean contrary the one to the other. To give but one instance out of many. The Christian religion doth absolutely forbid *persecution*: The religion of *Rome* doth absolutely avow it, and resolutely practise it. ‘I have shewn (saith Bishop Taylor) that *Christianity* does not punish corporally persons erring spiritually; but indeed *POPERY* does.’ *Ep. Dedic.* And speaking of those, who profess this antichristian system, “They maintain (says he) *Doctrines* and *Practices*, that are *direct Impieties*, and *certainly destroy a good life.*” *Disuas. from Popery*, Part I. chap. 2. And again; “Their doctrines are such, as *destroy Christian Society*, and *Monarchy* in particular.” *Ibid.* chap. 3. Can those doctrines then, which are thus fundamentally destructive of *Christian Society*, and civil *Monarchy*, be safely tolerated in a kingdom, which is essentially constituted upon the principles of both? Much more, Can it be safe to permit those doctrines to be openly professed, audaciously asserted, and industriously propagated, by the zealot-emissaries of a foreign Power, among the subjects of a free government, which hath long ago rejected with abhorrence the tyrannical yoke of that usurping Power?

stand

stand his *duty*, will certainly know, That No Christian Truth destroys a man's being sociable, and a member of the *body politic*, co-operating to the conservation of the *whole*, as well as of *itself*.

“ The result of these observations, touching *Toleration of diversity of opinions*, is principally this : *Let the Prince and the secular power have a care [that] THE COMMON-WEALTH BE SAFE.* For whether such or such a *sect* of Christians be to be permitted [and tolerated, or not,] is a question rather *political* than *religious*.” *Ep. Dedic. Sect. 20. 16. 19.*



A P P E N D I X.

I.

The *Creed* of Pope *Pius IV.* Being the *twelve* articles *added* by the Council of *Trent* (a) to the *Nicene Creed*, and containing an *epitome* of the whole doctrine of *Popery*.

‘ I N. do with a firm faith believe and
 ‘ profess all and every one of those things,
 ‘ which are contained in that creed, which
 ‘ the holy *Roman* church useth : That is
 ‘ to say, *I believe in one God the Father*
 ‘ *almighty,*’ &c. [Then follows the *Con-*
stantinopolitan, commonly called the *Nicene*
 creed. And after this, the twelve following
 articles, viz.] 1. ‘ I do most firmly receive
 ‘ and embrace the apostolical and eccle-
 ‘ siastical *Traditions* (b), and other usages of
 ‘ the

(a) N. B. This is the council, which Mr. *Phillips*, in his singular modesty and piety, compares to that of the APOSTLES at *Jerusalem*. ‘ The world, says he, has never seen a more illustrious copy of this venerable original, than that, of which I have given the ‘ abridgement.’ [He means in the preceding part of his history.] Part I. p. 421.

Heu! Quæ postposito facta pudore refers!

(b) *Traditions and other usages of the Roman church.* These, saith the vower and swearer, “ I do most firm-

‘ the same church. 2. I also receive the
 ‘ holy *Scripture*, according to *that sense*,
 ‘ which *holy Mother Church* (to whom it
 ‘ belongeth to *judge* of the *true sense* of the
 ‘ holy *Scriptures*,) hath held, and doth hold;
 ‘ nor will I ever receive and interpret it
 ‘ otherwise, than according to the unanimous
 ‘ consent of the *Fathers*. 3. I profess also,
 ‘ that there are truly and properly *seven*
 ‘ *sacraments* of the new law, instituted by
 ‘ Jesus Christ our Lord, and necessary for
 ‘ the salvation of mankind, though not all
 ‘ for every one; that is to say, *baptism*,
 ‘ *confirmation*, the *eucharist*, *penance*, *extreme*
 ‘ *unction*, *orders*, and *matrimony*: And that
 ‘ they do *confer grace*; and that of these,
 ‘ *baptism*, *confirmation*, and *orders*, cannot

ly believe and embrace.”—But what saith Christ? *Laying aside the commandment of God, ye hold the tradition of men.*—Full well ye reject the commandment of God, that ye may keep your Own Tradition. *Mark vii. 8, 9.* Which words are directly apposite, and literally applicable, to the presumption of *that church*, which, though professing the christian religion, takes the liberty to add *human tradition* to the inspired *Word of God*, as being, they say, *without* such addition (but can you believe them?) an *imperfect rule*. What, Can the *invention of man* be more perfect than the *wisdom of God*? ‘ Do we want better authority, than that of
 ‘ our Saviour, to *reject* the *traditions of men*, and to
 ‘ hold fast the *doctrine* of the *Apostles* and *Prophets*
 ‘ of the *Gospel*?’ See Bp. *Sherlock*, Vol. IV. Disc. xii. In short, ‘ The holy *Scripture* (as our church as-
 ‘ sures us, upon the best grounds) containeth *All*
 ‘ things *necessary to Salvation*.’ And what can we
 desire, or hope for more? Can *tradition* save us, when
 the *Word of God* condemns us?

' be repeated without sacrilege. I receive
 ' also and admit of the received and ap-
 ' proved *rites* of the catholic church, in the
 ' solemn administration of all these above-
 ' named sacraments. 4. I embrace and re-
 ' ceive all and every the things, which have
 ' been defined and declared in the holy
 ' council of *Trent*, concerning *original sin*,
 ' and *justification*. 5. I profess likewise, that
 ' in the *Mafs* is offered to God a true,
 ' proper, and propitiatory *sacrifice* for the
 ' *living* and the *dead*; and that in the most
 ' holy sacrament of the *eucharist* is truly,
 ' really, and substantially the *body* and *blood*,
 ' together with the *soul* and *divinity* of our
 ' Lord Jesus Christ; and that a *change* is
 ' made of the *whole substance* of the *bread* into
 ' the *body*, and of the whole substance of the
 ' *wine* into the *blood*; which change the
 ' catholic church calleth *transubstantiation*.
 ' 6. I confess also, that under *one kind* only,
 ' *whole* and *intire* Christ, and the true sacra-
 ' ment is taken. 7. I constantly hold, that
 ' there is a *purgatory* (c), and that the *souls*
 ' detained

(c) *Purgatory*.] Were it not for this, viz. " that
 they [the popish instructors] affright their people with
 a fear of *purgatory*, or with the severity of *penances*, in
 case they will not venture for *purgatory* (for by their
 doctrine they may chuse or refuse either) there would
 be nothing in their doctrine or discipline to impede
 and slacken their proclivity to *sin*. But then they
 have as easy a *cure* for *that* too, with a little more
charge sometimes, but most commonly with *less trouble*.
 For there are so many *confraternities*, so many *privi-*
leged

' detained there are helped by the *prayers*
 ' of the faithful. 8. Likewise, that the
 ' *saints*, reigning together with Christ, are
 ' to be *venerated* and *prayed to*; and that
 ' they do offer up *prayers* to God for us;
 ' and [also] that their *reliques* are to be
 ' *venerated*. 9. I most firmly assert, that
 ' the *images* of Christ, and the Virgin Mo-
 ' *ther of God*, and other saints, are to be
 ' had, and retained; and due honour and
 ' *veneration* is to be given them. 10. I
 ' also affirm, that Christ hath left in his
 ' *church* a power of granting *indulgences*;
 ' and that their use is most wholesome to
 ' christian people (*d*). 11. I acknowlege
 ' the holy catholic and apostolic *Roman*
 ' church to be the *mother* and *mistress* of
 ' *all churches*; and do promise and *swear*
 ' true obedience to the *Pope* of Rome, the
 ' successor of St. *Peter*, prince of the A-
 ' postles, and the *vicar* of Jesus Christ.
 ' 12. All *other* things likewise, that are
 ' delivered, defined, and declared by the
 ' holy *canons* and *œcumenical councils*, and

*leged churches, altars, monasteries, cemeteries, offices, fes-
 tivals, and so free a concession of indulgences appendant
 to all these, and a thousand fine devices to take away
 the fear of purgatory, to commute or expiate penances,
 that in no sect of men do persons with more ease and
 cheapness reconcile a wicked life with the hopes of
 heaven, than in the ROMAN COMMUNION."* Lib. of
 proph. sect. 20.

(*d*) That is, to the Laity. Qu. as to *Popes, Car-
 dinals, Priests, &c.*

' especially

‘ especially by the holy synod of *Trent*, I
 ‘ undoubtedly receive and profess: And at
 ‘ the same time, whatsoever things are con-
 ‘ trary hereto, and all heresies condemned,
 ‘ rejected, and anathematized by the *church*,
 ‘ I, in like manner, condemn, reject, and
 ‘ anathematize.

‘ *This true faith, out of which none can*
 ‘ *be saved, which I freely profess at present,*
 ‘ *and truly hold, I will, by God’s help, most*
 ‘ *constantly retain and confess, whole and in-*
 ‘ *tire, to the last breath of my life, &c. I*
 ‘ *the same N. do promise, vow, and swear.*
 ‘ *So help me God, and his holy Gospels.’*

The frank and impartial writer of the letters to Dr. *Wood*, before cited, having, in the last of them, exhibited to his correspondent the concluding article of the foregoing *extraordinary creed*, relating to councils, and synods, and canons, and heresies, and anathema’s, &c. and offered some apposite remarks thereon, it may be proper to subjoin them here; leaving it to common sense and observation, to judge of their evidence, propriety, and force.

“ Now I would fain know (saith he) What faith, or even degree of assent, a *Romanist* can give to those things, which have been delivered, defined, and declared by *general councils*, whose subject matter not one in a *million* of your church hath ever so much as *heard* of? And yet the pastors of your church tie the poor flock
 to

to the repetition of a *creed*, [that of *Trent*,] wherein they *curse* they know not *whom*, they know not *why*; nay, they curse *themselves*; for they anathematize all heresies—condemned by the church; and I doubt not but divers [he might have said, numbers] of your church, embrace some [embrace and profess very many] opinions, contrary to some definition or other of your councils [and creeds.]—This *large faith*, or rather *credulity*, that you require, puts me in mind of an *Irish papist*, that was an ordinary ignorant fellow, and was executed for some notorious crimes a few years since (*f*), who (by the help, I suppose, of some wise popish priest,) made confession of his faith, as malefactors at the time of execution often do, to this effect: “*That he was a Roman-catholic, and died in the communion of that church, and believed [by the way, he says nothing of his practice,] as the catholic church ever did believe, now doth believe, or ever shall believe.*” He was resolved (*you see*) not to be *dammèd*, for not believing *enough*.”—Much good may do such men with their *voracious credulity*, and *ostrich-digestion*!

(*f*) This letter was dated in July, 1710.

II.

Some *Specimens* of popish instructions to the vulgar; taken from the curious *catechism* of father *Henry Turbervil*, called *An abridgement of Christian doctrine*; which hath been much cried up by the members of the *Romish* church, and had a great run among them, more particularly in *England*, being revised, approved, recommended and licensed, by Dr. *W. Hyde*, Professor of divinity in the English college at *Doway*, and Censor of books.—

Dat. Duac. Mar. 11, 1649.

Risum teneatis, amici?

Q. WHAT is the *Church*?

A. It is the congregation of all the faithful under Christ Jesus, their invisible head, AND [under] HIS VICAR UPON EARTH, THE POPE.

Q. What are the essential parts of the *church*?

A. A POPE (or *supreme Head*), Bishops, Pastors, and Laity.

Q. How prove you St. *Peter* and the Pope his *successor*, to be the visible head of the *church*?

A. (1.) Out

A. (1) Out of S. *John* xxi. 15, &c. where Christ gave S. *Peter*—absolute power to feed and govern his *whole flock*, saying, *Feed my lambs, Feed my lambs, Feed my sheep* (g): Therefore, the *rest* of the Apostles were his [*lambs and sheep,*] and He their *Head* or *Pastor*. (2.) Out of S. *Matth.* xvi. 18. where Christ saith, *Thou art Peter, and upon this rock will I build my church.* Therefore, the *rest* of the Apostles were built on *Peter*, &c.

Q. Why do we call the *church*, the *Roman church*?

A. Because, since the translation of S. *Peter's* chair from *Antioch* to *Rome*, the particular *Roman church* has been *Head* of All the churches, and to her the primacy hath been affixed.

Q. Is the church *infallible*?

A. She is, and therefore to be *believed*: And All men may *rest* securely on *Her* judgement.

Q. How can we be assured of the truth in things *controverted*?

A. By the *infallible* authority, definition, and proposition of the *catholic church*.

Q. Wherein doth the *unity* of the catholic church consist?

A. In holding *priestly* absolution from sins; in adoring Christ's *body* and *blood* as *really present* in the eucharist, and holding the *Pope's* supremacy in things belonging to the spiritual government of the church, as also

Q. [Truth
fundamen
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list?]

(g) Re-examine. The words in the place referred to, are, *Feed my lambs, Feed my sheep, Feed my sheep.*

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the *infallibility* of the *church*, and [of] *general councils*, in delivering and defining *points of faith*. These are no matters of indifference, but *high fundamentals*.

Q. What mean you by the church's *unity*?

A. That all her members—obey the same supreme Head [the Pope,] and his Magistrates [Kings and Emperors, &c.] profess the same faith, even to the *least article*, and use the same sacraments, and *sacrifices*.

Q. May not a well-meaning person be saved in any religion?

A. —As in a natural body, that part, which has not a due connection to (b) the heart or root, presently dies for want of continuity; So, in the *church*, the mystical body of Christ, that man, who has not a due subordination and connection to the *Head* and *common councils* thereof (that is, the *Pope* and *general councils*; from whence, under Christ, we have our spiritual life and motion, as we are Christians,) must needs be dead; nor indeed can he be accounted a *member* of that mystical body.

Q. Who are those, who are Not to be accounted members of the church?

A. All such, as are not in the *unity* of the church, by a *most firm* belief of her *doctrine*, and due obedience to her pastors; as *Jews*, *Turks*, *HERETICS*, &c.

Q. How do you prove all obstinate novelists [Protestants and other sectaries] to be *Heretics*?

(b) So in the printed copy.

A. Be-

A. Because they wilfully stand out against the *definite sentence* of the *church* of God, and will not submit to any judgement or tribunal, which Christ hath left on earth, for *deciding* such doubts, as they themselves are pleased to move; but will be tried only by their own *idle brain*, and the *dead letter* of the *Scripture*.

Q. Why are Protestants and other sectaries so divided?

A. —One reason is, because it is the very ground-work of protestancy, that *all* men, even the very *church* of God, are *fallible*, and *subject to err*; so that they [those protestants and sectaries] cannot pretend to *certainty*, or *infallibility*, for any One point of their belief (i).—To be of One religion is to be of One settled persuasion in points of faith; and *settling* cannot be without *infallibility* or *necessity*. So that it is not well possible for any two protestants or sectaries to be of *One religion*.

Q. [We cannot, you say, be assured of the truth, in *controverted points*, but by the *infallible authority* of the catholic church:] For what *end* then was the *Scripture* written, if not to be a *decider* of *controversies*?

A. The writing or committing it to *dead letters* was only for superabundant conso-

(i) *No certainty of any One point of their belief.*] Not even of the *existence of God* then?—Of *Jesus Christ*?—Of the *resurrection of the dead*?—Of the *general judgement*?—Of *Heaven*, or *Hell*?—&c.

lation, and, that by a sensible and common reading of it (without any critical or controversial libration of words) we might be able to know, *that God Is* [or existeth,] and *What* he is, as also that there is a *Heaven* and a *Hell*, rewards for virtue, and punishments for vice, with examples of both: All which we find in the *letter* of the Scripture by plain and ordinary reading (*k*).

Q. Why is the *church* said to be *holy*, or to have *sanctity*?

A. Because she hath a *holy faith*, a *holy law*, *holy sacraments*, and is guided by the *holy Ghost* to *All truth* and *holiness*.

Q. Notwithstanding the sanctity of the catholic church, are not some *catholics* as wicked as *protestants*?

A. Yes verily, and *more* wicked: [*Well said:*] For where *sanctity* is less, there *sacrilege* cannot be so great.—*Protestants* have not so *holy a faith*, such *holy sacraments*, nor so *holy a church* to abuse. [*By the way, Have they any church at all?*] as *catholics* have: And therefore no wonder if *some* catholics—(N. B.) be worse than *Any* protestants. Yet *catholics* have *some* saints [or holy livers;] but protestants *None*.—[Excellent.]

Q. How do you prove, that the *church* is *infallible*?

A. Because she is *the pillar and ground of truth*, (1 Tim. iii. 15.) and, *upon this rock*

(*k*) But Quære, Who are admitted to this plain and ordinary reading? Are plain and ordinary people?

[Q. *What rock (1)?*] Christ promised to *build his church*, (Matth. xvi. 18.) He promised also, *The holy Ghost shall teach you all things, —The Spirit of truth shall teach you all truth*, Job. xiv. 26. and xvi. 13 (m).

Q. How declare you, that the *definitions* of a *general council*, approved by the *Pope*, are *infallible* in matters of *faith*?

A. Because such a *council* is the *church representative*, and has the *same infallibi-*

(1) The true sense is, Upon the firm foundation of this open, general, and comprehensive confession, made by *Peter*, (viz. that *Jesus* is the promised *Messiah*;) will I erect the spiritual edifice of My church and people, and establish My religion.—Now, how wofully is this text perverted by the *Romish church*, to serve a purpose, which it was never intended to serve, and with which indeed it has no connection. It is much to be wished, that Christians of all denominations would *relinquish* this *wretched practice*, which is too common amongst men of every sect and communion, though it be so great a disgrace to all. “There is nothing (saith a late eminent Prelate) more complained of, and yet nothing more commonly practised, among all parties, than the *perverting the Holy Scriptures*, to support and maintain the *opinions and doctrines*, which are the *distinguishing marks and characters of different communions*. This holds true of all sects, in proportion as they have departed from the *genuine doctrines and practices of Christianity*: For all sects equally labour to maintain their *tenets*, and do more or less pervert the *Scripture*, as they have more or less gone astray from it.” Bishop *Sherlock*, Vol. IV. Disc. vi. 2.

(m) If the *Scripture* be, as these instructors tell us, a *dead letter*, and if we, poor unhappy protestants, have no certainty of any One point of our belief from *Scripture*, unless confirmed to us by papists; Why do those papists themselves *appeal* to that *dead letter*, and refer us to it for proof and certainty?

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lity (n) that the *church* spread over the world hath.

Q. What other reason have you?

A. Because the *definitions* of such a council, are the *dictates of the Holy Ghost* (o), according to that of the Apostles, &c. *Acts* xv. 28.

Q. What think you then of such, as accuse the church of *errors in faith*, and of *idolatry*?

A. Truly I think them to be *Heretics* or *Infidels*. *Matth.* xviii. 17.

Q. What is the *rule of faith*, by which the church conserves her *infallibility*?

A. Apostolical *tradition*, or *receipt of doctrine*, by hand to hand, from Christ and his Apostles.—‘ Although We (saith St. Paul) or an Angel from heaven, evangelize to you *besides* that, which we have evangelized to you, be he *anathema*: Or, beside that which you have received [by *tradition*,] be he *anathema* (p).” *Gal.* i. 8, 9.

Q. Can the church *err in faith*, standing to *this rule*?

A. She cannot.

Q. But do not *heretics* say, that the church hath *apostatized*, and *erred in faith*?

(n) The *same* infallibility.] *Quære*, Whether that *same* infallibility be *any* infallibility at all?

(o) The story of the *cloak bag*, sent daily from Rome to the council at Trent, is well known. See Fa. Paul’s Hist. &c.

(p) Monstrous distortion of this passage from its genuine sense and design. The *anathema* will recoil with a double force upon the perverters of this *awful* text.

A. They

A. They do indeed, but it will not serve their turn barely to *say* it, unless they were able to *prove* it; which they neither are, nor will be.—For (1.) the *presumption* and *possession* of her *integrity* and *infallibility* are on the *church's side*. And (2.)—They, who shall accuse the *church*, the spouse of Christ, of *errors* and *apostacy*, unless their proofs be evident and undeniable, ought to be detested as *blasphemous heretics*.

Q. What means the *Communion of Saints*?

A. It means, (1.) That the faithful do all communicate in the same faith and sacraments, in the same *sacrifice*, and also in the *merits* of one another (*q*), *Cor. xii. 26*.—And, (2.) That the faithful on *earth* do communicate with the *Angels* and *Saints* in *heaven*; We, by *praising* and *praying* to Them; They, by *praying* for Us. *Luk. xv. 10*.

Q. How prove you, that the *Saints* have any power to do us good?

A. Out of *Apocal. ii. 26, 27*. where Christ hath promised them power over us.

Q. How do you prove, that it is lawful to *pray* to *Angels*?

A. Out of *Apocal. i. 4*. Where *St. John* did it. [But compare *chap. xix. 10*.] and *chap. viii. 4*. where we read, that they present the church's prayers to God. Also, *Gen. xlviii. 16*. where *Jacob* prayed to an

(*q*) *Merits of one another*.] N. B. No mention made of the merits of *Christ*: Which he might at least have subjoined, as superior to all other merits.

Angel.

Angel.—This place is cited for prayer to Angels in the notes of the *Romish*-testament upon it, &c.

Q. How prove you, that we may pray to Saints?

A. Out of the same *Gen.* xlviii. 16. where *Jacob* taught his children to do it, saying, "Let my name be invocated upon them," &c. (r).

Q. How prove you, that They pray for Us?

A. Out of *Apocal.* v. 8. "The twenty-four elders fell down before the Lamb," &c.

Q. What do you understand by the forgiveness of sins?

A. I understand, that God—hath given power to his church to remit them by baptism and penance.

Q. What do protestants and sectaries receive in their pretended sacrament of the eucharist?

A. They receive only a bit of baker's bread, with a poor sup of common vintner's wine.

The said Catechism abounds with such delicacies of sound instruction.

Ex pede Herculem.

(r) This one text (*Gen.* xlviii. 16.) will, it seems, serve two beneficial purposes at once. It will authorise prayers to Angels, and prayers to departed Souls.—Invocated upon, i. e. according to the *Romish* church, Let Me (*Jacob*) be prayed to, and worshiped. The original is, Let My name be named upon them. Accordingly, his posterity were distinguished and dignified with His Name, *Israelites*, the children of *Israel*, &c.



